

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY.

THE DEVIL.

We promised two weeks ago to take another opportunity to present our readers with some further extracts from the interesting work we then introduced to them entitled *MARINER'S SKETCHES*, by Nathaniel Ames. The following is one of the "Miscellaneous pieces," at the close of the book.

Speaking of the Devil, a respectable orthodox preacher observed to us the other day as follows: "Sometime ago I set out to write a sermon on the subject of the Devil. In laying out my work, my 1st proposition was—to prove the existence of a Devil—my 2d, his attributes, and my 3d to show his moral character. In proceeding with my work, thus laid out, I was astonished to find what difficulty I met with to obtain proof of my first proposition. I found it still more difficult to prove his attributes, and by the time I got to my third head I concluded he had no moral character at all. My conclusion was—'Give the devil his due.'"

"Fie, thou dishonest Satan! I call thee by the most modest terms, for I am one of those gentle ones that would use the devil himself with courtesy."

Twelfth Night.

There is no part of the machinery of Orthodoxy, that has so effectually puzzled me as the devil. According to the most intelligible and authentic description of this enemy of our race, he is represented as a being almost omnipotent, and quite omniscient and omnipresent. We are told that he has power to afflict the sons of men, and is permitted to "buffet us in the flesh," to stick "thorns in our flesh," &c. It is a little singular that the 'saints,' the elect, should monopolize this enemy, this adversary, as they do, but such is the fact.

Satan is, according to their language, now and then permitted, nay, commanded to "buffet" them; he watches all opportunities to tempt them to wander; he is always lying in wait to deceive them. Satan, certainly, is not a Calvinist,* or he would recollect that the saints cannot fall from a state of grace.

The devil is in fact, a kind of spiritual stage driver to the saints, and whenever he perceives any of his team inclined to "break trot" or "straddle the rut," puts on the string without mercy. He is, as they say, permitted to vex them, to throw temptations in their way to keep alive their zeal, so that by their own confession, Satan is the most zealous and disinterested laborer in the Lord's vineyard. The saints tell us that without such temptations and such trials, their zeal would grow cold, their pace on the strait and narrow path would slacken, and they would in a short time become but little better than the ungodly.

Some time ago, I attended a "night meeting" or "evening lecture," in Massachusetts, when I received a great deal of instruction respecting the devil and his works. The reverend gentleman who held forth on that occasion, was considered one of the "lower deck guns" of the faith, a kind of "Boanerges" of Orthodoxy, and his "ipse dixit" were law and gospel among the "elect."

He described the devil as co-existent with the Almighty, or at least, as being old enough to "carry arms" at the time of the creation, when, as Burns says, he

"Entered Paradise incog,
And gave the infant world a shog,
Must ruin'd 'as!"

He assured us, that we could do nothing of ourselves; that the Almighty had given us over to the power of Satan; that the gates of Divine Mercy were shut upon the human race by Adam's transgression, and that though "free grace" carried on a kind of smuggling trade across the frontiers, it was not possible for any but the "elect" to run "duty free."

He warned us to "beware of the smooth tongued moral preacher," and solemnly cautioned us against obeying as a means of grace, the second great command of our Saviour, "Love thy neighbour as thyself."

He described the devil as a being beyond the control of Omnipotence, or rather as a being whom the Almighty tolerated, countenanced and encouraged in his attacks upon the human race; and in short, that there is an evil being in existence that the Almighty cannot control, and to which being the whole human race are subjected, in effect denying both the omnipotence and goodness of God.

The reverend gentleman went on to say, that the saints were particularly annoyed by this arch enemy of their faith; that the Almighty permitted him to "vex" them to keep alive their zeal; that he was always on the watch to deceive some of the elect; and in short, seemed to be appended to the saints as a continual spur, like the "self-regulating" whip in a tread mill, to give the loiterers a smart "buffet" now and then.

The devil is a kind of scape-goat that bears the sins of the saints. Whenever a saint rolls in the mud of sin till he is tired, he gets up, and very gravely informs the

bystanders, that "Satan has been permitted to buffet him in the flesh," that "the adversary has had power over him."

So that from what I can learn, a saint's spiritual day book would exhibit something like this.

Dr. The devil—To making me cheat my neighbor—so much (according to the conscience of the saint.)

Cr. Myself—by putting quarter of a dollar into the contribution box—one step towards Heaven.

But seriously, let us imagine a Being, omniscient, omnipotent, and omnipresent "wise, beneficent and kind," either becoming indolent, or growing angry with his children, should permit a being so vastly, so infinitely superior to them, to lead them into temptation, and finally into everlasting damnation: could you look up to such a father with love and reverence? What should we think of a father, who after lavishing every expression of kindness on his child, after feeding, clothing, and educating him, should tie him to a tree for a target?

If we admit the existence of an evil principle, independent of our own inclinations and passions, and which principle our Creator permits to influence us constantly, the human race become in effect a target for the fiery darts of the devil.

I believe that all mankind are, in the fullest sense of the phrase, free agents; that they were not foreordained to do this, nor predestined to do that, and that they will be rewarded or punished according to the deeds done in the body; but that our actions, thoughts or words are suggested by any thing other than our own reason, inclinations or passions, is too ridiculous, absurd, and blasphemous a notion to be tolerated for an instant. Horace, in his art of poetry, has laid it down as a rule, that we never should employ supernatural agents, when we can do without them; and I think that this plan of conjuring a devil into existence, merely to saddle him with our sins, comes under that rule.

The idea of a devil, such as I have described him, seems to have originated in the earlier ages of the church, and was got up by some of the fathers of the church, who were more zealous than wise, to keep alive the zeal of their flock, to terrify those whom they had no influence to persuade, by representing him as a peculiar enemy of their faith, and a lion in their path.

They wished to give the evil propensities and passions a local habitation and a name; accordingly a being was brought on the stage, whose form was without form, of whom they did not pretend to predicate any thing but existence and power, and inclination to do evil; whose dimensions and attributes could only be seen through the distorted medium of superstition, and this being they were taught to fear; as a prudent mother always garbisons her pie closet with some terrible goblin, that will carry off little boys, in order to suppress the privateering disposition of her children.

In a short time it became mighty handy to say, 'the devil tempted me to do this, or the devil tempted me to do that,' and people's consciences felt eased, when they could lay the burden of their sins upon the shoulders of the devil.

As orthodoxy assumed a more regular form, the devil became an important personage in its creed. An independent, external, exciting cause of their sins, was too precious a pearl to be cast before all the swine on the face of the earth; accordingly, the saints soon monopolized the devil, and became the 'sole proprietors and stockholders.'

And now, not a Sunday's sermon, or an evening lecture is delivered, in which the doctrine of a supernatural and irresistible agent is not held out, which agent (the devil) has power and commandment (besides his natural genius and propensity) to 'buffet' the saints, to 'put knives under their pillow, and set ratsbane by their porridge.'

As for the sinners, they, or rather we (for I have a wonderful partiality for the majority in almost all cases,) are 'given up to the devices and desires of our own hearts; we have no devil to tempt us, or bear the burden of our sins; our transgressions are all and singly to be attributed to our innate and total depravity—'election' scouts us, 'free grace' passes unheeding by us, and we must necessarily go to the devil; in vain we lay on the altar a broken and contrite heart; original sin has made the devil 'prior creditor,' and the sacrifice is vain.

Such is the idea of an independent evil principle, over which our Creator seems to have little or no control, except to countenance and encourage it. The Father of the human race has given up his family a prey to an evil being, scarcely (according to orthodox belief) inferior to himself, and threatens them with everlasting damnation, if their mortal frailty gives way to immortal strength and craft. Strange! that such a ridiculous and flimsy web of blasphemy and falsehood should be able to ensnare a single victim in an age which we call refined!

But I trust that 'the day cometh, and now is,' when such disgusting excrecences shall be pruned off from our religion, and the precepts and example of our Sa-

viety, instead of the gloomy dogmas of Calvin, the delirious ravings of Methodism, or the idolatrous foppery of the Romish Church.

[From the Evangelical Magazine.]

UNIVERSALISM IN NEW YORK—NO. 1.
[Continued from No. 28—July 9th.]

The Universalist congregation in Eatonsville, Herkimer Co. originated as early as 1810, in the Baptist church established in that place. About that time, several respectable persons were expelled from the Baptist communion for the sin of not attending church, which was considered a breach of covenant,—or as our correspondent emphatically describes the transaction—"they were ordered to stay at home, because they would not go to church." These persons either then were, or soon became professors of the doctrine of Universal salvation; though it is probable, neither of them had at that time, heard that doctrine preached.

Perhaps the parable of the leaven, Matt. xiii. 33, has never found a more effectual and obvious application, than in the influence exerted by this handful of reputed heretics. And their success should furnish encouragement to the friends of truth who are similarly situated, to make at least an effort to spread the knowledge of divine goodness and grace among men. Without some degree of exertion, nothing will be effected; and though the "race is not always to the swift, nor the battle to the strong," yet in the great majority of instances, enterprise and perseverance must be crowned with success.

In the summer of 1811, Mr. P. Dean, who had settled in the country the preceding year, was engaged to preach in Eatonsville one Sunday in the month for two years. A very numerous congregation was immediately collected—probably the largest which at that time attended on the ministrations of the unbounded grace of God, in this section of country. Inquiry was awakened—the truth was most diligently sought, and it was found to the great comfort and joy of many.

In the fall of 1811, a church was organized, consisting of about twenty members, and the Lord's supper was regularly administered at stated periods, for about two years. The church, however, was not long continued, but a short time after the removal of Mr. Dean in 1813; and from a variety of causes has not been renewed, even when circumstances favored the adoption of such a measure.

A society was organized at Eatonsville in 1818, composed of different denominations, and entitled "The Baptist Catholic Society," because each held property in the church. The Baptists and Universalists were certainly the principal owners, and it is believed, were the only denominations who claimed the occupancy of the house; and as the property of it was about equally divided between them, it was in a few years, used by them on alternate Sundays.

This meeting-house—a convenient wood building, was erected in 1804 or 5, and was originally intended as a free church, to be used by all denominations in proportion to the property which each subscribed. This was therefore, undoubtedly the first meeting-house in which Universalists held an undisputed right of occupancy, in the State, except that in the city of New York. For though the Baptist church in Madison, was used by them, still it was rather by concession, than by the admission of a legal right. And it is matter of interesting reflection—that the church in Eatonsville should so soon be claimed for, and used by, a denomination, which was probably wholly unknown to those who secured their rights when the building was erected.

The Universalists in Eatonsville never formed a separate society. They recognize each other, by the support which they give to the preaching of that denomination, and by their attendance on the meetings of the order. When any particular occasion requires, a general meeting is called, and the usual course pursued for the attainment of the contemplated object.

From the removal of Mr. Dean in 1813, the Universalists in Eatonsville were destitute of any regular preaching, until the fall of 1822—a period of nine years; when Mr. G. B. Lisher settled in that place. He continued to minister to them with great success, one half of the Sundays for three years; appropriating the residue of this time to different places in the vicinity. It was during this period, that he commenced, and conducted with some benefit to the cause of Universalism, a periodical religious paper published at Little Falls, rather oddly entitled—"The Gospel Inquirer." This paper with others, was amalgamated with the "Universalist," published in Utica in 1825. This year, Mr. Lisher closed his connexion with the congregation in Eatonsville, which remained destitute of stated preaching for another term of about two years.

In the fall of 1827, a Mr. James Priestly, who was passing through the country, and represented himself to be a Universalist preacher, was immediately employed, and for a short time gave general satisfaction. But the connexion proved exceedingly unfortunate—for though a man of talent, erudition, and a popular speaker,

came a reproach both to the congregation and to his profession. The pressing want of a preacher was the only inducement to employ him; for it was known that he was destitute of any recommendation except his talents. And the consequences of this rash engagement should admonish them and all others, to be more cautious in the selections of their public servants. In 1828, Mr. G. Messenger preached a small part of the time in Eatonsville, since which time, the congregation has again been destitute of the stated ministrations of the word of life.

Notwithstanding the frequent and protracted interruptions in the ministerial services rendered to the congregation in Eatonsville, the deep rooted prejudices excited by a single indiscreet individual, and the tendency existing in all congregations to disperse when they have no regular meetings of their own; there is still a large and respectable number of Universalists in that place. And whenever they have meetings, a becoming desire is manifested of promoting by their attendance and by their means, the great doctrine of the final purity and happiness of all mankind.

S. R. S.

A SHORT DIALOGUE.

Calvinist. What's the use in preaching, if all men are going to be saved?

Universalist. Permit me to ask you one question; and after you have answered it, I will reply to yours. What is the use in preaching if the greatest part of mankind are to be damned?

Cal. Why, sir, to save them from the damnation to which they are exposed.

Univ. Are any of the elect, whom God "from all eternity elected to everlasting life," exposed to damnation?

Cal. Why no; I suppose not.

Univ. Well, it is possible that the preaching of the gospel can be the means of saving any whom God from all eternity "foreordained to everlasting death," according to your creed?

Cal. I don't know. Means, however, ought to be used to try to save them.

Univ. But your creed maintains that they were "foreordained to everlasting death," for the "manifestation of God's glory."—Now, suppose they should all be saved, would it not greatly detract from the "glory" of God?

Cal. There is no danger of that; for the decrees of God cannot be violated.

Univ. There is no danger! Why, really, this is curious logic of yours—the object of preaching is to save those who are exposed to damnation—the elect were never exposed to such damnation—the reprobates can never be saved from it—the means must be used to try to save them—and yet if those means were to succeed, it would violate the decrees of Heaven and detract from the "glory" of God!! Admirable consistency!

Cal. That is the way with you Universalists—you are always quibbling and trying to ensnare others in conversation.

Univ. Why, Sir, there is no quibbling or ensnaring here. I merely recapitulated and put together the amount of your statements and admissions. If you have got ensnared it is in your own toils you are taken.

Cal. Well, you have not answered my question yet, which I first proposed.—What is the use in preaching, if all men are to be saved?

Univ. I will answer cheerfully: The object of preaching is, to inform mankind of the truth—to let them know the joyful tidings of a world's salvation—to save them from darkness, doubt, fear, and condemnation, and make their willing feet

"In swift obedience move."

to induce them to practice virtue from the love of God and virtue; not from that slavish fear which "hath torment"—as the angel said to the shepherds at Bethlehem, "Fear not; for behold I bring you good tidings of great joy which shall be to all people." The preaching of the gospel affects not the eternal condition of man in a state of immortality—but greatly affects his condition here. "God—is the Saviour of all men, especially of those that believe." That God will save all mankind, is a truth, whether we believe it or not.—Belief or unbelief cannot affect the reality of the thing to be believed. But "he that believeth"—hath the witness in himself: he that believeth not God, hath made him [or treated him as] a liar; because he believeth not the record that God hath given of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." Hence, Universalists have the strongest possible motive to preach the truth to mankind, that they may believe it, obey it, rejoice in it, and thereby be made "free indeed" from doubt, darkness, unbelief and sin, and bring forth the peaceable fruits of righteousness: Whereas, if Calvinism be true, there can be, according to your concessions, no good and sufficient reasons for preaching it.

Evangelical Magazine.

The celebrated Dr. Haweis renders the text—Acts xxiv. 25, "And as he reasoned of righteousness, temperance, and judgment to come," as follows: "And as he discoursed of righteousness and temperance, and the judgment which is ready to be revealed, Felix, being

DR. ELY.

This divine has just returned to Philadelphia from a two month's tour, in which he has been collecting funds for the American Sabbath School Union. In one of his Letters, written to his friends during his absence, he says, "So far as I go, it is my wish to make charitable concerns A CASH BUSINESS."

The following is a paragraph from one of his Letters:—

"Last night I returned home, having completed two months of my volunteer agency; during which I have visited two Congregational Churches, three Baptist Churches, eighteen Presbyterian Churches, and eighteen Reformed Dutch Churches. During my absence from home I have delivered FIFTY ONE SERMONS; and received in donations for the A. S. S. Union, Two Thousand One Hundred and Eighty One Dollars and 49 1-2 cents; which sum includes 5 dollars obtained for two gold rings; and 2 dollars for a key and seal, before reported to you."

Some of this money was collected from little children—some from black washerwomen, and some probably from those who however pious, never had the honesty to pay their debts.

The Dr. follows up the new practice of making the dead life members of orthodox societies. Paying money to the clergy for the benefit of the dead, has long been a practice in the Roman Catholic Church.

"My expenses for supplying my pulpit during my agency, and for other necessary things have amounted to 168 dols. 96c. This sum I give to the Union; wishing that 30 dols. of it may enrol the name of my deceased father, the Rev. ZENOB ELY, of Lebanon, Connecticut, on the list of Life Members, marked with a star; while 30 dollars for each are to confer the like honor on my departed son EZRA STYLES ELY, Jr. on my departed son EZRA S. DUFFIELD ELY; and on my daughter MARY ANN ELY, who, at the age of nearly three years, was taken from the earth by flames of fire. There will remain 46 dols. 96 cts to constitute my wife, Mrs. MARY ANN ELY, a Life Member.

Trumpet.

From the N. E. W. Review.

MOURING APPAREL.

"Nor can the pious spirit know,
Nor wants the soul these forms of woe."

We are happy to perceive that the custom of wearing mourning apparel on the death of friends is rapidly declining. A few years more, and it will be ranked among the unprofitable and discarded practices of the past. In our view, the practice is an unfeeling and cruel one. It has shocked us more than once to see the nearest and dearest relatives of the dead, standing before the yet unburied corpse, and discussing, with a worldly anxiety which allowed of no sympathy for the departed, the propriety of the different dresses, which were officiously proposed—disputing about the cut of a sleeve, or the fashioning of a bonnet—when the same light that revealed the paltry trappings of fashion shone coldly over the rigid and awful features of the dead.

There is a 'grief that passeth show,'—a sorrow which turns from the cold lessons of custom and prejudice, and broods shadow like over the heart. The fasselled hearse—the waving plume—the gorgeous pall—the long array of dark-robed mourners—are no tokens of that sorrow. Oh—if the dead could speak—if the still grave had a language—think ye the slumberer would ask these poor and mocking vanities? If that philosophy be as true, as it is beautiful, which teaches us that the spirits of the dead are the viewless ministers and watchers of the living—attending and holy spirits—watching over frail mortality, and lingering about the places of their olden home—then would one tear shed in the deep sincerity of bereaved affection—one sigh from the full heart of sorrow—be far more acceptable to the parted spirit, than the nodding plume, and the gay escutcheon, and all the pomp and circumstance of funeral splendor.

SUBSTANTIAL PRAYERS.—Not long since, a poor man residing in the county of Otsego, had the misfortune to wound himself very severely with an axe; in consequence of which, he was confined several months. In the mean time, his family, almost wholly dependent on his labours for "daily bread," suffered many privations, and endured much real want. At length his religious friends (it is believed he was a member of the Methodist connexion) appointed a prayer meeting at his house, on a Sunday afternoon, of which due notice was given in the vicinity. As the time of meeting drew near, a shrewd neighbor, who had more charity than enthusiasm, called his little daughter, to whom he delivered a heavy bundle, directing her to go to the house of the sick man, and deliver it with the following message. "Pa cannot conveniently attend meeting, and has sent his prayers." The child promptly approached the bedside of the afflicted man, and in presence of such of the congregation as had assembled, handed him the bundle and delivered the message. The bundle contained about a dozen pounds of fine SALT-ED FISH! The donor was a Universalist.

Utica N. Y. Mag.

*This is certainly a mistake. Rev. Dr. Lansing, in preaching recently near Utica, N. Y. against Universalism, expressly stated in the following words: "The devil is by no means a Universalist in sentiment—he is strictly orthodox in his faith—he knows too much to be a Universalist." So that the Devil is "a Calvinist" after all, Calvinists themselves being evidence to the fact.—Ed. Int.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, NOVEMBER 19.

DISTRIBUTION OF TRACTS.

"For of this sort are they which creep into men's houses."—2 Tim. iii. 6.

It is not perhaps generally known to our readers and the public, and therefore we will inform them,—that the Maine Conference of Calvinistic Congregational Churches, at their meeting in Winthrop last June, resolved, on motion of Rev. B. Tappan of Augusta, to adopt the system of the Monthly Distribution of Tracts in this State, whereby every family in Maine, if agents can be procured in each town to do the work, shall have left with it, once a month, a Calvinistic Tract. There is something so officious and impertinent, so much at war with the religious and social rights of individuals, in this plan, that we see not how society can endure the affront which is intended in it. It does, indeed, seem astonishing—it is humiliating to witness the gross extremes to which men may sometimes be led when under the influence of a blind, unchastened zeal, and the obtrusive spirit of sectarian proselytism. The same spirit which animated the ancient Pharisees to compass sea and land to make one proselyte,"—(Matt. xxiii. 15.) is yet amongst us, full of its original vigor and devoted to the same ambitious purposes—a spirit, which, like other intoxicating spirits, seems to have acquired even additional strength, smoothness and powers of deception by age. We see it in every sectarian market place; and it is drunk by its devotees with avidity and utter shamelessness.

It has not unfrequently—often than we could have wished—fallen to our lot to admonish in plain terms upon the arrogance, the intemperate zeal and the exclusiveness of what are called the *orthodox*; but we do not now recollect any movement of theirs amongst us, in Maine, more deserving of severe and prompt rebuke than this system—for they make it a system of insulting the community by officiously forcing their Tracts—Tracts which we do know are in many cases the vehicles of falsehood—into every family regardless of the religious opinions, professions, advice or consent of the master of the house. It is as much as to say to parents thus treated—"It belongs to us to determine what your children and domestics shall read, you are not competent to provide your families with suitable religious instruction; and we take it upon us, as the spiritual dictators of the land, to establish a sectarian police in society, and bring the whole community under its special guardianship and jurisdiction. Deny us this authority, and your names shall be recorded in our black book, as the objects of contempt, persecution and injury." Such arrogance, we are sure, has as little communion with the quiet and humble spirit of the Gospel, as it has with the laws of good breeding and common courtesy. If the intelligent and independent people of this State are prepared to submit to the authority of these men in this thing, we have much mistaken their character. If they do not teach them a practical lesson of modesty and humility, we shall be disappointed. Such an inquisition in a free State is intolerable.

We know not how extensively this system is put into operation. We can now speak only from a knowledge of what has recently taken place in Augusta. A law from the *Universalist* has given birth to a town into small and convenient districts giving the families in each charge to some obedient female.—Into the hands of each of these runners—we can call them by no more dignified name—is placed a budget of Calvinistic Tracts. Her general instructions are to deposit one of these Tracts,—the seed of orthodoxy—once a month in every family, receiving again the oil, as she leaves a new one. The secret instructions are suspected to be of the following import: Families, the head of which, is supposed to be opposed to orthodoxy, are to be visited when the master of the house is absent; if the lady is favorably inclined, she is required to promise to make the husband read it, or cause it to be read in his presence; if the lady is opposed or indifferent, the Tract is to be left with the kitchen maid, or a guileless child, with similar instructions. In all such families the assurance must be given in advance, that the tract is not sectarian; and much must be said, on common ground, of the importance of religion and virtue. An apology is made to the higher families, for putting such trash in their way, by the pretence that as it is desired to leave them with the lower classes, the former is done that the latter may not consider themselves singled out as heathen; and in families of the lower class, it is carefully stated that the system embraces all the high as well as the low,—that Tracts have been left with Hon. Mr. Judge Gen. Gen., Col., Esq., &c. &c. and that they were much pleased with the loan and considered themselves honored by this attention. Calvinists are assured that the Tracts will help "our side" astonishingly, and anti-Calvinists, that there is nothing sectarian in them. The truth is—the tracts are all from the "American Tract Society's" press. They are cast in Calvinistic moulds, and agree exactly with the Andover and Princeton pattern. During our own recent short absence, advantage was taken of the circumstance and a Tract left in our family. We examined it; and though the most positive assurance was given by the person who left it, that it was not sectarian, we found in it the doctrines of the trinity, total depravity, special election, final perseverance and endless misery—the five points of calvinism. No doubt this is less sectarian than those which are to follow will be. It is policy to "enter the wedge" as artfully as possible; but we venture to predict that as the distribution proceeds, the orthodoxy of the Tracts will grow wider and wider, until the "wedge" splits families in twain and plunges their members and society at large into the hot water of sectarian strife.

We caution the liberal public to be on its guard. A serpent as subtle as that which deceived our first parents is abroad, watching for its victims. The orthodox of this age understand well how to "plough with the beifer." They make the weaker sex their instruments. With men they have little to do, only as they approach them through their wives and female neighbors. In all places it will be found that the hand which moves the wires is concealed behind a curtain. Verily such men "love darkness rather than light, because their deeds were evil."

There is no way that has suggested itself to us as being so well calculated to check this system of domineering visits and interference in families, as a full and indignant expression of public sentiment on the subject. And we would suggest it as a matter for public consideration, whether it would not be well, as soon as the operation of the system commences in any town, to call a meeting, of all who are opposed to the system, by posting up notices, and there take measures for col-

lecting and expressing the general sentiment? Our columns are open to any Resolutions which may be passed by such meetings.

COMPREHENSIVE TRUTHS.

There never were more comprehensive truths, more comprehensively expressed, than are contained in the following from the Centennial Address, lately delivered in Boston, by Hon. Josiah Quincy, President of Harvard University.

The great comprehensive truths written in letters of living light on every page of our history; the language addressed by every page of New-England to all future ages is this:

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor, or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

INCONSISTENCY.

How prone are mankind to condemn in others what they justify in themselves! We have seldom seen a more naked illustration of this truth than in some editorial observations of the Boston Recorder lately. The editor of that paper complains that in a certain town in Massachusetts, some twenty or thirty citizens—generally Unitarians and Universalists—came forward last spring and connected themselves with the Parish for the purpose, as he says, of dismissing the orthodox minister, settled over the Church. Such conduct he thinks reprehensible to the last degree, and expresses it as his opinion, that no man ought to, or can legally, become a member of a Society without the consent of the existing members. This is all well enough, for aught we know, but now look at another case.

About two years ago, the old "Parish" in Malden, Mass. by a vote of its members, settled Br. S. Cobb, then of Waterville, in this State, as its minister. Since that time certain orthodox people of that town have left their names with the Clerk of the Parish for the purpose of becoming members, with the view of making out a majority to dismiss Mr. Cobb; and because the Clerk refused to give a certificate of membership, an action has been brought by one of the party against him, in the name of the Commonwealth. All this in the estimation of the Recorder no doubt is very fair and legal. Oh, consistency, thou art indeed a rare jewel.

REMOVALS.

Dr. Lyman Beecher, and his son Rev. Edward Beecher, having failed in converting the Metropolis of New England to Calvinism, are about to leave that city—having been seasonably provided for by appointments to the government of Seminaries in the West. The son takes the Presidency of a College in Illinois. He is a young man of elegant address, and as we should judge of some talent. The Doctor is appointed President and Professor of Lane Seminary, a new theological institution near Cincinnati, Ohio, for the education of Calvinistic missionaries. It has been published with much pomp and circumstance of late, that Arthur Tappan of New York, the far-famed dealer in Wine for the use of Churches, has made a donation of \$20,000 to this Seminary. It appears, however, that this is done under two ambiguous conditions which we suppose Mr. T. is to construe according to his liking: the 1st of which is, that "one of the professors in the country be appointed Professor of Theology;" 2d. That "two other professors should be obtained at the east;" 3d. That "from \$10,000 to \$20,000 be raised at the west for buildings."

Altho' as we suppose to this man and his donation, we notice in the *New York Courier and Enquirer* of the 11th inst. the following remarks of the Editor. We suppose Mr. T. is well known to that Editor.

"*Stool Pigeons*.—When we read in the papers that Mr. ANASTASIUS PUFF has given \$20,000 to the Seminary in Ohio, for the education of Missionaries; or \$10,000 in Louisiana for a Nunnery; or \$5,000 in Weathersfield for a School to teach Indians; we always suspect one of two things, viz. that the money is not actually given, but the publication authorized, in order that the liberal example may induce some to actually give a smaller donation, or by the very liberal gift, to catch the hearts of the pious and thus glean all the trade from that district of country. It is wonderful to look on, and see what a trade is made of charity—what a traffic of religion."

MISSIONARIES IN JAMAICA.

From a letter written by Rev. Joshua Tinson, a Missionary in Jamaica, to Rev. Dr. Sharp of Boston, under date of May 4th 1830, which has been published in the papers, we learn the fact, which we put in our own language, that such is the aversion of the Missionaries in extorting money and money's worth from slaves—that it has been found necessary by the civil Government of the Island to pass a law "subjecting any missionary" (we use Mr. T.'s own words) "to a penalty of twenty pounds for receiving any money or money's worth from Slaves!" This he calls persecution. It should be known that slaves have no "money or money's worth" which is not the property of their masters; and if they are induced to steal it at the instigation of the Missionaries for the pockets of the latter, we think the law which imposes a penalty on such fraud, a rational and salutary one. The truth will leak out sometimes where it is least expected.

THE SABBATH.

Dr. Wayland, President of Providence University, in the Circular Letter of the Warren Baptist Association written by him, thus admits that no one day of the seven in the week is particularly set apart and sanctified by God as a Sabbath under the new dispensation. We are surprised to find such an admission from him. We copy it, not because we would thereby express our consent to the article; but for the purpose of asking,—If no one day is by divine appointment any more a Sabbath than another, and every man may be governed in his choice of a day by "expediency" and is free to keep which one he pleases, and to labor on the others, by what authority, civil or religious, can Congress legislate upon the subject at all? Dr. Wayland must have a care or he will have to follow the venerable Leland over the walls out of the Baptist enclosure.

We are free to admit, that we do not perceive that the New Testament appoints which day in seven is to be observed. And here we believe that this is left under the new dispensation to the conscience of the worshipper.—He who worships in the Spirit, worships acceptably to God, whether he chooses the seventh day, or the first. Expediency would, however, seem to suggest the propriety of choosing that day, on which he could serve

God with the least interruption, to others, and with the least inconvenience to himself.

REV. JOHN LELAND, OF CHESHIRE.

From the Baptist Zion's Advocate we learn that this venerable clergyman "has been excluded from the Baptist Association." The reason of his exclusion is not given; the public, however, will not be at a loss in inferring it. He has been turned out, as we suppose, for his independence; for his sturdy republicanism; for his devotion to equal rights and religious liberty; for having dared to raise his voice against the Anti-Sunday-mail petitions, and having exposed the plots of the Christian party in politics. This, we opine, is the head and front of his offending. Very well; let the Baptist turn all the honest men out of their ranks; there will be enough others glad to receive them.

John Leland has been a benefactor to his country. He has done more than almost any other man in the cause of religious liberty. We have been assured by a distinguished gentleman, who was in the Senate of Massachusetts at the time the celebrated "Religious Freedom Bill" was passed, and who has since been Governor of this State, that Mr. Leland was the father of that Bill. Mr. L. was then in the House, and was associated with Gov.—on the Committee which reported it.

GENESSEE ASSOCIATION.

This Association of Universalists met in Gaines, N. Y. on the 13th ult.—Br. J. S. Flagler, Moderator, and Brs. S. A. Skeele and D. Skinner, Clerks. Nine Ministers and twenty-two delegates representing thirteen Societies were present in Council. Three new Societies—viz. those in Freedom, Royalton, and Pembroke,—were received into fellowship. Licences to preach were granted to two new laborers—Brs. Charles Hammond and Lyman Scott. Fellowship was withdrawn from Hollis Sampson for misconduct. Sermons were preached by Brs. Skeele, Knapp, Hammond, Skinner, and Flagler. The Circular Letter is written by our zealous and worthy Br. D. Skinner. It gives a cheering account of the prosperity of the cause of truth within the bounds of the Genesee Association. The next meeting will be in Penfield upper village, Monroe Co. on the 2d Wed. and Thursday in Oct. 1831.

YORK COUNTY.

The following description of the character of the people in the County of York, in this State, we copy from the last official Report of the York County (orthodox) Conference. If this account is true, York County must be a wretched and dangerous place. We advise our friends in Maine who may have occasion to travel out of the State west, and all who may visit us from New Hampshire, Massachusetts, &c. not to travel by land to or from Portland. It will be safest to journey by water.

With them, God has been out of sight and out of mind; the affairs of this present world have engrossed their attention; the interests of the soul have been overlooked, the laws of God have been disregarded, and the retributions of eternity forgotten.

This state of things is, deplorable, enough so to cause every benevolent soul to weep. But this is but a part of the truth. Men have not only forgotten God, and lost sight of eternity, but have proceeded from bad to worse. God's holy name has been taken in vain, his Sabbath profaned, his sanctuary neglected, and his government outraged.

Such representations of the character of a community, though they are consistent with the Calvinistic views of total depravity, &c. ought to be made punishable by law—they are actual slander. The frequency and seriousness of such representations have already caused half of Europe to believe that our whole country is a nation of infidels, of drunkards and of thieves. Happily, however, at home where the authors of such descriptions are known, but little injury is done as they are not at all believed.

WESTBROOK SEMINARY.

The importance of a literary institution in this State, where youth may repair for an education, free from the sectarian bias which cannot be escaped in those now existing, we believe is becoming more and more apparent to our friends. The proceedings of the late Meeting on the subject have excited a more general attention to the subject and awakened new hopes and encouragements amongst our friends. All demand that the institution should be based in liberal and honorable principles, and take a high stand and maintain a respectable character.

It is not time the Committees appointed at that meeting, were taking measures to fulfil the duties assigned them? We perceive our name on two of those Committees;—we hold ourselves ready to obey any summons of the Chairman.

DEDICATIONS.

The Universalist Church in Cynthia, Ky. was dedicated on the 10th ult. This church was built by one liberal individual. Public meetings were continued on the 10th and 11th and six sermons were delivered.

The new Universalist meeting house in Hyanis, Mass. was to have been dedicated before yesterday. On the afternoon of the same day Br. C. Spear was to have been ordained as Pastor of the Society in that place. Sermon by Br. T. Whittemore of Cambridgeport.

We find the following in the last Christian Mirror:

Practical. A chapter in practical morals sometime since occurred, as we understand, of which the following is the argument. Mr. A. and Mr. B. were intimate acquaintances. The former, pressed by pecuniary embarrassments, gave in his testimony at court in a certain case directly contrary to a statement which he had previously made in private to Mr. B. The latter was alarmed, took his friend aside, endeavored to refresh his memory relative to the facts in the case, which were known to both of them, and respecting which both had been required to testify under oath.

Mr. A. after listening to his friend, looked him earnestly in the face, and added—"You know, Mr. B. I am a professed UNIVERSALIST!" Mr. B. was thunderstruck, but could say no more.

This is a mistake, and we copy the account for the purpose of correcting a typographical error in it. Mr. A. was a CALVINIST. We knew him well. His language to Mr. B. was—"You know I am a Calvinist, I belong to Mr. R.'s Church. I am one of the elect, and as I cannot fall from grace, I run no risk in perjury myself." Mr. B. was, it is true, thunderstruck; he could say no more than to acknowledge that his conduct was consistent with his religious principles.

Editors who may copy the above are requested to correct this error.

AN EXPLICIT ANSWER.

The Editor of Zion's Advocate has at last answered our Question. We thank him for the frankness and explicitness of his reply. It makes excellent joints. It matches against every side of our query with mathematical exactness. It is cut out according to pattern, and so closely does it meet and lay in to the folds of the Question, that joining the two together, the whole appears a seamless garment. The reader will bear in mind our question, and the occasion that gave rise to it. Mr. Wilson, the Editor, had preached in Wisconsin against Universalism on the authority of the text, "Sirs, what must I do to be saved?"—[safe.] We asked him what, according to the Calvinistic system, any man could do to be saved who was not elected "from all eternity" to everlasting life? intimating that before he preached against our doctrine again, on the authority of that text, he would do well to look it in the face, himself, and reconcile his own creed with the doctrine of it. His first reply to this question was a brag that a Mr. Fuller in England was able to answer it. Pressing the question on him again, and literally driving him to the wall, he roars out as follows in his last paper:

Apprehensions and Representations.—When it is known that a writer has miserably misrepresented the sentiment of his opponents the charitable supposition, is that he does not understand the subject. The Gardnerian Intelligencer is constantly exhibiting a caricature of calvinism* about as much like the system of those who are usually denominated Calvinists, as "green color is like the sound of a trumpet." We were willing to hope that the editor's representations might agree with his own conceptions of that system; but it seems he cannot understand what is meant by such an agreement. The following is a specimen of the questions with which he attacks what he supposes, or seems to wish his readers to suppose is the Calvinistic system. "What can a man do to be saved who never can be saved?" And when such plain, pious, wise, and candid questions are not answered, he is quite sure that the Calvinistic system is scattered to the winds.

* This is not true.

PROF. STUART'S ESSAYS.

The Editor of the Trumpet concludes a review of Prof. Stuart's late work in reply to Mr. Balfour, with the following expression of his opinions of the author and his work. We must say that after rising from an attentive perusal of the book, the same conclusion was strong in our mind.

In our opinion this work is the dying struggle of the dogma of endless misery in New England. Universalists have driven their opponents down to the examination of the foundation on which the doctrine of endless misery rested; and they find it has no foundation except in their own superstitions and prejudices. This it would not do to acknowledge, and a show of defence must be made. Professor Stuart, on account of the authority which his name would bear along with it, was urged by his brethren to make that defence. It has appeared—but O! how weak! For ourselves we do fully confess we believe, that Professor Stuart is as conscious of its weakness as any other man. He does not entertain the expectation that he shall convince Universalists that endless misery is true, by any thing he has said; and yet he knows that there is no portion of the community more ready to be governed by evidence than Universalists. He hopes to keep the orthodox a little longer in countenance, with the aid of the prejudices of his brethren generally; he hopes to keep their faith from tottering. But his defence is altogether artificial, and will surely prove ineffectual. The Professor's work may be regarded as another triumph to Universalists, since it is a tacit confession of how little evidence the leaders among the orthodox even profess to have, by which to defend the heavenly doctrine of an endless hell.

This is our opinion; and with the expression of it, we commit the controversy to the hands of Br. Balfour.

The Boston Association of Universalists will meet at the Vestry of the Universalist Church in Cambridgeport on Wednesday, the 8th of Dec. next.

POETRY.

The lovers of poetry will be pleased with the following. It is from the N. E. W. Review of Tuesday last—edited by J. G. WHITTIER. More Sketches on scriptural subjects are promised from the same pen. We shall see that they are not lost to our readers. This burns with poetic fire and is full of truth. Once in a while we like to see a good piece of poetry on the inside. It gives variety to the reading. Let every intolerant persecutor, of whatever sect, read the following, and if the light of truth in it does not strike him, as Saul of Tarsus was struck, to the ground, he should be given over to "hardness of heart and blindness of mind."

SCRIPTURAL SKETCHES, NO. I.

THE PHARISEE.

"On gallant spearmen, onward!"—Brazen helms Bent fiercely forward; and the soldier's tread Quickened along his pathway. It was noon. Damascus slept in sunshine. The great hills Gathered about her, like an ancient wall Hung o'er with twining greenness, lifted up Their cumbrous forests; and the winds came down Through their long arches, bearing the low wail Of yamorns free-tree, and the deep Complaining of the cedar. The far towers Of the great city rose upon the view, Tall in the dazzling atmosphere of noon; And the Barada, like a line of gold, Without a murmur cleft the sloping hill.

"On, gallant spearmen, onward!" Spears shone up, And dark eyes brightened, as that warrior voice Rang like a trumpet-sound. The mailed form Of the young Pharisee seemed swelling with The ardor of his purpose, as he strode Sternly in front, and bore his spear as one Sent on an errand of revenge, beneath The frowning eye of danger.

Was it thus?

Came he with spear and banner to oppress Nerved arm and planted foot—to trample down The stormy front of battle; and how out Through human hearts a pathway to revenge? Not so, young Pharisee—it is not thine To wrestle with the valiant, and bear up Rome's mighty eagle to the perilous shock Of armed rebellion. Thou wilt war with those Who wield no earthly weapons—with the grey And bended down with years—the innocent child, And the beseeching mother. Thou wilt war

The sanctitude of worship, and pluck up By his white hairs the hoary worshipper— Yea—thou wilt mock the supplicating voice And mingle blasphemously with sacred prayer.

"On, spearmen, onward!" Suddenly from Heaven Around the Pharisee a radiance shone Above the noon-day brightness. From his hand The spear fell down—the mailed form grew weak— The braced sinew from its tension failed— The helmeted brow was stricken,—and he fell As one by thunder smitten, or between The perils rifts of battle cloven down.

Shuddered the troops around him, as his lip Quivered one moment, and strange sounds brake forth As holding converse with a fearful one Unseen yet near them. Not to them Came the soul-searching whisper, which, of old, After the earthquake had gone by, and storm Rolled back with all its thunder—and the flame To its volcanic prison-house gone down,— Breathed o'er the mount of God; and bowed in prayer The grey and mantled worshipper!

It was the hour When the learned Rabbi and the Pharisee Thronged to the gorgeous synagogue to behold Communion with the lore of bearded seers— The wealth of by-gone intellect—the old And faded records of the twilight time Of God's peculiar people. There stood up Tall in the midst a young and graceful form, And, as he turned the consecrated leaves Of the prophetic books of Israel— Of eloquent Esaias, and of him Who mourned above Jerusalem, he spake Of the fulfilment and the prophecy— The meditation of Eternal Love, Which the old fathers of the law foretold. And the discerning Levite marvelled much At his unwonted eloquence—the grave And schooled Sanhedrin wondered and were mute— The pale and patient Scribe forgot his task, And leaned upon his manuscript to hear.

Who was that earnest champion? It was he, The fierce and war-like Pharisee—the taught Of high Gamaliel, that had cast aside The symbol of his earthly power, and knelt, Unto the madate of the Crucified— Yea, leagued himself forever with the scorned And outcast children of a humble faith!

And thus it is forever. Man may raise His arm against his brother, and the axe Fall heavily and frequent, and the cord Be prodigal of life—the dungeon stone Be worn by prayerful knees—the dagger grow Dark red with midnight murder, in the vain And idle hope to fetter human thought And cross the will of Heaven;—and every blow In persecution dealt shall be returned Back on the giver—every instrument Of foul oppression change into an aid Of that which it had threatened. We to those, Who trample down the sacred rights of man And o'er the God-like mysteries of mind Usurp dominion. There will come a time Of awful retribution. Not a grain Bursts upward from the persecuted heart But reaches unto Heaven. No martyr's blood Reeks up unheeded to the circling sky For He who fashioned the immortal soul, And fixed its awful attributes hath given An unconditional freedom to its thought, Which man may never question. Unto Him Let the soul answer for its faith alone.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CRUMBS AND SCRAPS—NO. 5.

Math. x. 16. "Be ye wise as serpents."—The Greek word here rendered *wise* is not *Sofos* but *fronton*. It ought rather to have been rendered "be cautious or prudent as serpents." *Wisdom* is not so properly an attribute of an irrational animal as *caution* or *cunning* and hence *sofos* is not here applied to them. It must however be admitted, that some animals seem to act as if they did reason, and even reasoned well.

Rev. vi. 6. "A measure of wheat for a penny." In the Greek it is "A chenix of wheat." The Roman penny was in value about seven-pence half-penny Sterling. A chenix is reckoned equal to a pint and a half English corn measure. A chenix of corn was a man's daily allowance, as a penny was his daily wages. If a measure of chenix of wheat was sold for a penny it is evident a great dearth is here foretold. A man's daily wages could not purchase more than the mere bread he ate himself, leaving other provisions and the support of his family out of the question. In Tully's time the Roman penny would purchase sixteen chenixes of wheat. And in Trajan's time it purchased twenty chenixes. All this confirms the idea that the dearth foretold must have been distressing.

Rev. xiv. 4. "These are they which were not defiled with women, for they are virgins." &c. The book of Revelation all allow is written in highly figurative language. Its idiom is that of the prophets with whom it was familiar to call idolatry *whoredom*. Idolatry among the heathen who knew not God, is styled *fornication*; but idolatry among the Jews or now among Christians is properly styled *adultery*. Why? Because the Jews under the former, and Christians under the present dispensation were so to speak married to the Lord. God had espoused them to himself. The meaning of this text seems then to be that the persons spoken of had not fallen like others into idolatry but had preserved themselves pure in their holy religion.

(To be continued.)

[For the Christian Intelligencer.]

Among those who oppose the Universalists, I have often thought the Methodists were the most bitter and uncourly of any. Some of them in the height of their phrensy and zeal seem to overstep the bounds of common decency.

A specimen of this came under my own observation a few days since. The Methodists held a quarterly meeting in Lincolnville on the 5th inst. where a Rev. Mr. Marsh (a presiding elder in that connexion) came out in great rage against the Universalists. He labored hard to make the people believe that the universal doctrine is becoming unpopular, and that the Methodists and other limitarian sects were greatly increasing. He said he "thanked God that there was the fullest assurance of the yearly increase of all Chris-

denominations, notwithstanding the opposition of the ministers of darkness, (the Universalists.) But by all christian denominations he did not mean to include the Universalists who claim with the audacity of Infidels to be christians; may God pity those whose such base and low minded sophistry, and may God pity those who embrace such infernal doctrine." Has Mr. M. the vanity to believe that people of any candor or information will receive such language as the gospel; will not every person who has any regard to decency consider such expressions as unbecoming the character of a gentleman, much more a professor of the gospel. Many other things were said by this Rev. Mr. M. with shallow attempts at ridicule, calculated to put in the minds of the weak and credulous a prejudice against the universalists. This is a doctrine that is becoming popular in our favored land and country, and the christian sects are conscious of it; although they deny its truth. But time will unfold to all the fallacy of their assertions. People begin to discover that they have hitherto been kept in blind subservency to the Priests; they begin to read and understand the scriptures for themselves, and to speak and act in honor and defence of the doctrine which they teach. The advocates of the doctrine of endless misery discover their craft to be in danger; they "call together all the men of like occupation" to put down this spirit of free inquiry, but all their efforts will only serve eventually to weaken their own cause. People are determined no longer to set in silence under the opprobrious epithets of such enthusiastic bigots.

Lincolnton, Nov. 1830.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, NOVEMBER 19, 1830.

Trial and conviction of J. J. Knapp, Jr.—The trial of Joseph Jenkins Knapp, Jr. as accessory before the fact to the murder of Capt. White, took place in Salem last week. The principal evidence relied on by the government to sustain the indictment consisted of two confessions made by the prisoner while in jail, to Rev. Mr. Colman, of Salem. These confessions were made before the suicide of Richard Crowninshield, Jr. and were made under the pledge of the Attorney General that if he would disclose all he knew on the trial of his accomplices no prosecution should be brought against him. After Crowninshield, the principal in the murder was dead, and when his brother J. F. Knapp was on trial several weeks since, he refused to appear as a witness against his brother, thinking he could not be found guilty as principal; and if so, that no accessories could be found. Having thus forfeited the advantage of the pledge before named, on his own trial his confessions were admitted as evidence against him. The confessions were in substance as follows:—That last February he (J. J. Knapp) engaged his brother J. F. K. to hire Richard Crowninshield, Jr. to murder Capt. White at the price of \$1000. That his brother did as he was hired, and that the latter committed the deed on the night of the 6th of April. The confessions are long and unimportant, giving a full account of all the plans preparatory to, and the particulars of, the bloody deed. The account is shocking indeed.

The case was given to the Jury last Friday evening. On Saturday morning a verdict of guilty was returned. Sentence of Death has been passed on him by the Court.

On Friday afternoon the trial of George Crowninshield, as another accessory, was commenced. We do not perceive as the confessions of Knapp implicate George any further than that he was applied to with Richard, Jr. to do the work of murder, that he entered cordially into the design and expressed his willingness to do it. In the street or on his farm, but would not go into the house to execute the deed. The case was given to the Jury on Monday—verdict, Not Guilty.

Another Capital Trial.—A lad 15 years old, by the name of Chaney was tried week before last, in Dedham, Mass. for having robbed and assaulted another boy by the name of Partridge, and beat him till he supposed he was dead. He was found guilty and sentenced to Death. In consequence of his youth, the Court have recommended him to the mercy of the Executive. It is probable his punishment will be changed to long imprisonment.

EUROPE. Recent advices from Europe, bring confirmations of the Revolutionary spirit at work amongst the continental nations. Some appearances favor the idea that the affairs of Belgium may be settled by the severance of those states from the rest of the Netherlands under the Prince of Orange, son of the King. He has issued a pacific Proclamation to the Belgians, which seems to have some effect to pacify them. In Spain new and extensive insurrections are continually taking place. The King has undertaken to suppress the disorders in his Kingdom by the most severe and bloody massacres. That monarch stands on a volcano, just ready to explode. In Lisbon and other parts of Portugal great disturbances exist. The new government of France is pursuing the even tenor of its way, satisfying the people at home, and refusing all interference with the affairs of other nations. Gen. La Fayette in a recent letter to Gen. Barnard of Washington, expresses great confidence in the permanency of the new French government.

The tables turned.—We observe in the Halifax Recorder of October 23, a person advertises, as just received from Liverpool, "100 pieces of Satinets, assorted colors, which will be found EQUAL TO THE AMERICAN." This is a novel style of puffing off English manufactured goods, but one we dare say, that the vendors find expedient, if not necessary.

[American cotton goods are now sent to India and sold at a great profit there. It is but a few years since the principal part of the cotton shirtings and sheetings sold in the United States were made in India, and sold at a price double what we now get better goods for. Nova Scotia is not the only foreign country where American goods are esteemed the best and cheapest. In South America no other common cotton cloths will sell but those that bear the stamp of an U. S. Manufacturer, and English manufacturers are obliged to imitate the fabric and the stamps of our goods, in order to sell theirs at all. Give Yankee skill and industry a fair field and it will successfully compete with the world. CHRON. ED.]

Snow fell to the depth of 6 inches in Burlington, Vt. on the 4th inst. There has been nothing like snow in this region yet. The weather during the last three weeks has been a subject of general remark. Down to yesterday afternoon the sun had hardly made its appearance for over a fortnight—the wind being almost invariably east, the air warm and the sky overcast with dense and motionless clouds, without rain. At no time this year has the state of the roads been better for traveling than it is now. No ice has yet been formed in Kennebec river, an unusual circumstance.

Gov. Harvey, of New Hampshire, has been appointed by the President, Judge of the U. S. District Court for the District of N. Hampshire.

The Rail Road from Liverpool to Manchester, a distance of 32 miles, is now in full operation. The price of passage is \$1.56, and the time requisite to perform the journey 2 1/4 hours.

If the patrons of some of our secular journals in Maine rely upon them for general information, they will hardly find out that there is any thing in the world but elections, politics, all hail and glorious triumphs.

A second trial for an election of Representative to Congress for Lincoln Co. in this State, will take place next Monday—candidates, E. Kavanagh and M. Shaw.

CENSUS IN MAINE.

KENNEBEC.			
	1820.	1830.	gain.
7 towns,	12777	18520	5743
Wilton,	1115	1610	525
Temple,	615	745	130
Farmington,	1938	2324	386
Greene,	1300	1324	15
	47754	24533	6799
YORK.			
8 towns,	18040	20260	2220
Shapleigh, &	2815	1479	
Acton, &		1396	60
	20855	23435	2580
SOMERSET.			
20 towns & plant.	9177	15460	6292
PENOBSCOT.			
18 towns,	7231	16415	9214
Orrington,	1049	1231	185
No. 4,	125	220	95
Jarvis' Gore,	139	115	dec 24
Eddington,	276	495	219
	8820	18500	9680
OXFORD.			
5 towns,	332	432	1040
HANCOCK.			
2 towns,	2113	2802	689
26 Islands not incorporated,	511	705	194
	2624	3507	883
WASHINGTON.			
8 towns,	3709	7936	4167
10 Islands not incorporated,	none	201	201
	3709	8167	4368
LINCOLN.			
7 towns,	13132	18227	5095
2 Islands not incorporated,	70	70	
Litchfield,	2120	2308	188
Dresden,	1338	1556	218
Woolwich,	1330	1475	145
Wiscasset,	2131	2214	80
	20051	25847	5796
CUMBERLAND.			
9 towns,	23388	29578	6190
North Yarmouth,	2325	2664	339
Gray,	1479	1573	94
	27192	33815	6623
WALEDO.			
14 towns,	9218	14209	4991
Frankfort,	2127	2487	360
Prospect,	1771	2386	615
	13116	19082	5966

Total in 126 towns and sundry Islands 176,456—gain, 49,736,—rate of increase, 40 per cent nearly.

Horrible Case of Hydrophobia.—A correspondent of the Auburn Free Press, communicates the following account of the termination of one of those distressing cases of disease, upon which it is impossible to reflect without a shudder.

Mr. Vale, of the town of Ovid, Seneca Co. died of this awful and distressing disorder on Sunday, the 31st of October last, leaving a wife and one child to deplore his melancholy fate.

The particulars so far as I have been able to gather them, are as follows:—Nine or ten weeks previous to his death, Mr. Vale discovered for the first time, that his dog exhibited symptoms of Hydrophobia, and thinking it unsafe that he should run at large, confined him; but while in the act of chaining the dog he was bitten severely on the hand. The animal was immediately killed, and consequently did not live to prove the correctness or incorrectness of Mr. Vale's suspicions. But a cow, which had been bitten by the same dog a short time previous to his confinement, died a few days after, with every symptom of Hydrophobia, which was fearful evidence to the wretched man, that he too, had within him all the elements of a quick coming and most appalling death. Medical aid was immediately secured, and all known specifics for hydrophobia put in requisition.

Eight or nine weeks had passed, and he felt that he was out of danger—felt that the applications had had the desired effect; when he learned that the mysterious and maddening agent was at work within him—learned that he must die a mad man! On Thursday evening previous to his death, while he was sitting before the fire, his mother had occasion to pour some water into a dish that stood before him, which caused him to shudder and catch his breath, something as a person does on being suddenly immersed in water; this was the first symptom he exhibited. Doct. Pearl, of Genoa, in this county was called on Friday, who says he saw nothing unusual in the appearance of Mr. V. except in the eyes, which were considerably protruded out of the head—very glassy in their appearance, and the pupils of which were very much enlarged.

The patient continued in this situation, free from pain, and well at heart, until one o'clock on Sunday morning, when he suddenly sprang from his bed and exclaimed to the bystanders, (fifteen or sixteen in number, who from friendship or curiosity, remained with him through the night)—"Clear the room.—Clear the room!" They immediately with-

drew, and he was confined in the room alone! Now commenced a struggle which the pen cannot describe—the imagination cannot conceive. He raved and struggled—grated his teeth—frothed at the mouth—and yelled most distressingly. His distorted visage, staring eyes, and furious gestures, presented a spectacle, which by those who have witnessed it, can never be forgotten. The first attack continued but a short time when he became more calm, and asked his friends to come into the room where he was. "Now," said he, bind me, keep away from me!" Solemn and awful was the duty, it was done as he requested, and the wretched man was bound hand and foot to his bed, where with agonies, and groans, and shouts, too fearful to be told, and too dreadful ever to be forgotten, he died, at about 10 o'clock on Sunday morning!

Wolfin Sheep's Clothing.—A correspondent of the Lowell Journal writes from Groton, Oct. 25, that a man calling himself Rev. Amos Rogers, A. M. of the Episcopal Church, educated at Yale College, ordained in Trinity Church, N. Y. Rector of St. Peter's Church, Hebron, Conn. and who went about selling Memoirs of the same celebrated personage, put up at Mr. Hoar's Tavern on the Thursday previous, and agreed for his board and keeping his horse a few days, stipulating that he should feed his horse himself, from a bag which he had in his wagon. Mr. H.'s hostler found him very attentive to his horse, and at last caught him stealing grain from Mr. H.'s box. The reverend gentleman could not settle the affair until taken before Bradford Russell, Esq. Justice of the Peace, when he was fined \$3 and costs, 4 99, which he paid and withdrew.

He has since offered to perform divine service to such as are inclined to hear him. A gentleman in the stage informed that he had known the Rev. Amos Rogers for several years, and that the above is in conformity to his general character.

FRANCE AND BELGIUM. A correspondent of the Journal of commerce, under date of London, 14th October says—"The feelings of this government are very strongly averse to the annexation of the Netherlands to France. To satisfy and quiet jealousies, it has been found requisite on the part of France to give the most positive assurances of a determination to refrain from enlarging its territory, and still it is evident that even the actual arrest of French subjects on the point of passing the Frontiers has hardly removed the apprehensions excited by the levy of the 100,000 French soldiers. Preparations for hostilities, however, have taken place in this country. What may happen when Parliament meets will depend on the events of the day. At present the settlement of the disturbances is the object nearest the heart of every European sovereign, and the next is to adjust them without forcible interference, because they have latterly been in the habit of extolling the principle of non-interference, and also because they more than suspect that interfering would be the commencement of such dissensions between the Sovereign and subjects as would shake down most of the thrones in Europe.

New Orleans.—The New Orleans Mercantile Advertiser of the 16th ult. Gives the following gloomy account of the health of that city:—"We are sorry to say, that the health of our city is somewhat worse than last week. We dread the arrival of vessels from northern ports, as most likely they will bring out a number of passengers. Business is yet dull, and those who may have relied on the lateness of the season, and have embarked for this place, will do well to cross the lake for a few weeks. Sickness still continues its ravages, and cases of fever are more numerous now than they were a few days since. The ravages that death has lately made, makes it our duty to the absent, to give a true statement. The number of individuals in the different hospitals of this city, according to the report of Commissary Henry, are 222."

Robbery.—A package containing about \$21,000 in the care of Capt. Vernon, of the Steamboat Chancellor Livingston, on her last passage from New York, was missed from the iron chest, in which it was placed. The circumstances are these. When the Captain entered his office at day light he discovered that the chest had been opened and the money was gone. A general search was made among the passengers, and one of them, an Englishman, was reluctant to have his pockets examined, and suspicion at once rested upon him; he had several gimblets &c. about him, but no money. The whole sum, however, was found previous to the arrival of the boat at Newport, carefully secreted among the baggage.—*Providence Journal.*

Spurious Bank Bills.—There are now in circulation in Boston one dollar bills, purporting to be of the Providence Bank, signed by Wm. C. Billings, president, and James W. Crawford, Cashier. These bills have not the least resemblance to the genuine Providence bank bills. Of the Providence Bank, Thomas P. Ives is President, and Charles L. Bowler, Cashier.

Trial of George Crowninshield.—On the afternoon of Friday, the trial of George Crowninshield as accessory before the fact to the murder of Capt. White, was commenced. George was placed at the bar at 2 o'clock. The indictment having been read, he was asked by the clerk if he was guilty or not guilty, to which he replied, says the Transcript, with much feeling, "Not Guilty, so help me God." Counsel for the Government, Mr. Davis, Solicitor General—for the prisoner, Mr. Hoar, of Concord, and Ebenezer Shillaber, of Salem. Mr. Webster has left Salem, taking no part in the present case. The Solicitor General is assisted by Mr. Saltonstall. Commentator.

Extract of a letter from Gen. Lafayette to a gentleman of this city, dated Paris, October 9.

"We persevere in our system of non-interference, but while we declare that if the other powers shall enter the territory of our neighbors, for instance, Belgium, Piedmont, or Spain, by sea we will immediately enter it likewise, and in the contrary case, we shall leave those neighbors to settle their own affairs. It does not prevent a lively interest being felt in France for those who follow our example. The independence of Belgium is one of the first fruits of our revolution.

"You will see upon the whole that we are advancing in the path of political and social civilization.

"The wound of Levesseur is not yet cured, but he is better."—*Nat. Gaz.*

Cure for the Ringworm.—Take the root of the common yellow, or wild dock; wash it clean, bruise it, or cut it in very thin slices; put it in a cup, or other small vessel, and add vinegar sufficient to cover it. Let it stand a day or two, then apply the moisture to the ringworm, by rubbing it with a piece of the root, two or three times a day, for a few successive days.—This, it is said, will affect an entire cure.

Ingenious Counterfeit.—It is ascertained that five dollar bills of the late Belcher-town Bank, altered in the following manner, are in circulation. The President and Cashiers' name, with the name of the town, &c. are taken out by some chemical process, and the bills are filled up so as to make a very good imitation of five dollar bills of the Globe Bank, Boston.

Conjugal affection!—Seventeen wives and nine husbands applied to the Supreme Court lately sitting at Rhode Island for divorces.—How different the practice with us; here all are striving to get wives and husbands. We advise the Rhode Islanders to come down East for their partners, and not marry the Xantippes they have at home.

It is said that a new Telegraphic system is about to be established in France, which will be at the service of the public, like the post office. The results will be most important to the commercial world; for it is calculated that a despatch containing several lines, which would traverse a distance of one hundred leagues in a few moments, would cost only 20 francs. Mr. Ferrier de Drapignan, the inventor of this new system, proposes shortly to organize a line of telegraphs from Paris to Havre. Several experiments have been already made, in the presence of persons appointed by the government, and they are said to afford every prospect of the success of the plan.—*Liverpool paper.*

The Augusta, Geo. Chronicle announces the destruction by fire, of a large portion of Franklin College. The extensive four story brick building last erected, together with the Library, & various Astronomical and Mathematical Apparatus, &c. contained in it was consumed on the morning of the 23d ult.—The fire broke out between two and three o'clock A. M. and raged for about an hour and a half. It is supposed to have been occasioned by accident. No insurance was effected on any of the property destroyed.

WASHINGTON Nov. 9. The French Minister had, yesterday, an audience of the President, at which he delivered to him an autograph letter from H. M. Louis Philippe, announcing his accession to the throne of France, with the title of King of the French.—*Telegraph.*

A little girl of 5 years, named Olive Sherburne, a daughter of Wm. Sherburne, was burned on Wednesday evening, 10th inst. so as to cause her death on Thursday morning. Her clothes caught fire in the attempt to light a candle while her mother was absent; another small child only, being in the room. *Portsmouth Journal.*

Fire.—A Card Factory at Cambridgeport, Mass. belonging to Whittemore & Co. of Boston, was burnt Wednesday night, 3d inst. 15,000 dollars insured. One man was injured that he will probably not recover.—*id.*

Appointments by the President.—Frederick East, of Pennsylvania, to be Consul of the United States for the Port of Hamburg, in place of John Cutler, removed.

Nathaniel Niles, of Vermont, (now in Paris,) to be Secretary of Legation to France, vice Charles Carroll Harper, resigned.

A man has been fined in Pittsburg, Penn. twenty dollars for horsewhipping, so as to draw blood, Mrs. Ann Royal, author of the "Black Book," &c.

MARRIED. In Edgecomb, Mr. John C. Haskell, of this town, to Mrs. Sarah Chesley, of Edgecomb. In E. Edgecomb, by Rev. Mr. Grant, Mr. Ariel Wall, of Hallowell, to Miss Lydia True, of the former place. In Portland, Mr. William Gotham, Jr. to Miss Martha, daughter of Marcus Quincy. In Starks, Mr. Ebenezer S. Moor, of Anson, to Miss Lydia T. Daggett, of the former place; Mr. Seth Kimball, of Waterville, to Miss Emily Daggett. In Gardau, Charles P. Chandler, Esq. Attorney at Law, of Dover, to Miss Sarah Murray, daughter of Isaac Wheeler, Esq.

In Boston, Mr. John M. Ball, of Portsmouth, to Miss Eliza Ann Richards, of Portland.

In Camden, Mr. Joseph Carter to Miss Lowly Fisk.

DIED. In Bloomfield, on Monday last, suddenly, Rev. Fifield Holt, an orthodox Congregational clergyman of some distinction. In Limington, on the 1st inst. Mrs. Sally, wife of Mr. Meserve-Libby, aged 60. In Brunswick, on the 16th inst. Miss Eliza, daughter of Mr. John Gray, aged 17. In North-Yarmouth, Mr. Nathan Johnson, aged 87, a Revolutionary pensioner. In Hebron, William Cummings, Esq. aged 89. In Nashua, N. H. widow Hannah Hale, aged 84. In Hallowell, Nathan Thayer, Esq. aged 49. In Blackish, Mrs. Hannah, wife of Mr. Andrew Wood, aged 43.

MARINE JOURNAL.

PORT OF GARDINER.

Thursday, Nov. 11.—Sailed, sch's Three-Sisters, Philbrook, Salem; Mind, Weymouth, do.; Lucy, Baker, Dennis; Factor, Small, Boston.

Friday, Nov. 12.—Arrived, ship Magnet, Perry, Sandwich.

Saturday, Nov. 13.—Arrived, sch's Sassanah, Quincy, Boston.

Monday, Nov. 15.—Sailed, ship Magnet, Perry, Sandwich.

M. B. F. O. F. WEDNESDAY evening next, November 21, at 1-2 past six o'clock, P. M.

QUESTION FOR DISCUSSION. "Would instances of persons having been Presidents of the U. S. becoming Members of Congress, have a salutary tendency?"

A. G. DAVIS, Scribe. 18th day, 11th mo. A. L. 5834.

DISSOLUTION OF COPARTNERSHIP. THE Copartnership heretofore existing between the subscribers under the firm of GEO. SHAW & CO. has by mutual consent this day been dissolved. All persons therefore having demands against the subscribers are requested to exhibit the same for settlement, and all persons indebted are requested to make immediate payment to GEO. SHAW, who is duly authorized to settle the same.

GEO. SHAW, WM. C. PERKINS. 47 Gardiner, Nov. 18, 1830.

GEORGE SHAW, at the old stand, offers for sale a general assortment of **ENGLISH & W. I. GOODS & GROCERIES**, as low as can be purchased elsewhere, for Cash or Country Produce or short Credit.

MORE NEW GOODS.

A. T. PERKINS

HAS just received per sch's Oaklands, a good assortment of **WEST INDIA GOODS** and **GROCERIES**, such as Old Havana Rum, St. Croix Rum, Sicily Madeira Wine, W. I. Rum, Sup. quality Holl. Gin, Cherry Rum, Malaga Wine, N. E. Rum, Li-bon Wine, Corianders, American Brandy, Superior Port Wine, American Gin.

Also choice selection of fresh Fruit.

A few kegs new Raisins, Currants, A few boxes best Bloom do. Chesnuts, A few half do. do. do. Shagbarks, A few half Jars Grapes, S. S. Almonds, 1 box fresh Capers, English Walnuts, 1 do. do. Olives, Filberts, Fresh sweet Oil, in flasks, Castania Nuts, &c.

ALSO, 10 chests Souchong Tea, 1 box Cavendish, 1st quality, 2 doz. Fable Saltin bask's, Old Hyson Tea, 50 bottles Pepper-sauce, Young Hyson Tea, Mould Candles, Hyson Skin Tea, Sperm Candles, 1 chest sup. qual. Son'g Tea, 8 boxes dip'd Candles, 5 lbs. Guad. Molasses, Coffee, 1 lib. Sugar-house do. 200 galls. Sperm Oil, H. White Sugar, 600 lbs. Salaratus, H. Brown do. Ground Pepper, St. Croix do. Allspice, Common loaf Sugar, Nutmegs, 100 Red loaf Sugar, Cloves, 200 boxes Am. Cigars, 50 Matts Cinnamon, 800 bunches Long do. Java Coffee, A few Boxes Spanish do. Poland Starch, 200 papers good chewing Gauda Jelly, Tobacco, Walnut Catnip.

ALSO, a good assortment of **DRUGS, MEDICINES, PLAYS, OILS, and DYE-STUFFS, CROCKERY, GLASS and CHINA WARE, HARD WARE, HOLLOW WARE, &c. &c. ENGLISH and DOMESTIC GOODS**, which will be sold at reduced prices.

LIKEWISE, just received a large quantity of Cotton Yarn, which will be sold low for cash or country produce.

200 lbs. No. 7, Warp, 200 do. do. 8, do. 200 do. do. 9, do. 200 do. do. 10, do. 200 do. do. 11, do. 150 do. do. 12, do. 50 do. do. 14, do. 25 do. do. 15, do. 25 do. do. 16, do. 25 do. do. 17, do. **ALSO,** a quantity of Blue Warp, from No. 8 to 12, 25 lbs. each.

Gardiner, Nov. 18, 1830. 47

SUPERIOR CHURCH MUSIC.

MARSH, CAPEN & LYON, 362 Washington St. Boston, have in press and will publish early next month, the 2d EDITION OF **STOUGHTON'S COLLECTION OF CHURCH MUSIC**, enlarged and improved.

In preparing this edition for the press, the publishers have consulted the musical taste of the WHOLE COMMUNITY. Every lover of good music will find something to be pleased with, and no one can be indifferent to the performance of its pieces. The work is stereotyped, and its quality and appearance will surpass any thing of the kind ever published in this country. Price low. Nov. 18.

EDMUND COFFIN.

HAS just received at the store opposite the old Tavern house and next door to E. Swan & Co. per sch's Deborah, 20 bbls. Family FLOUR, (Howard st. brand.) Also, a fresh supply of Fruit, such as Apples, Capers, Chesnuts, Shagbarks, Bloom Raisins, New Cast Raisins, Olives, Filberts, Almonds, Castania Nuts, Eng. Walnuts, Currants, &c. &c. in addition to the old stock, which makes a good assortment—Drugs, Medicines, Paints, Oils and Dye-Stuffs, Crockery and Glass Ware, English and Domestic Goods, all of which will be sold cheaper than ever for cash. Gardiner, Nov. 18, 1830. 47

ALMANACKS FOR 1831.

BY the hundred, dozen, or single for sale by P. SHELTON, at the Gardiner Bookstore.

NOTICE.

WHEREAS SYLVANUS THOMAS, Esq. late Agent for the Gardiner Cotton and Woollen Manufacturing Company having removed to Boston, the Books accounts and notes have been handed over by him to the Treasurer of said Company, and all those indebted by note or account which is now due are requested to make immediate payment or their notes and accounts will be put into the hands of an Attorney for collection. Per order of the Directors.

SIMON BRADSTREET, Treasurer. Gardiner, Oct. 26, 1830. 44

SPLENDID PRESENTS.

THE TOKEN, and the ATLANTIC SOUVENIR FOR 1831, superbly printed and embellished, are published, and for sale by P. SHELTON.

BOARDING-HOUSE.—BOSTON.

THE Subscriber informs his friends and the public generally that he has opened a Boarding-house No. 5, Hanover Street, Boston, near Concert Hall, where he shall be happy to accommodate either steady or transient boarders. He also gives notice that he will attend to any commission business that may be entrusted to him. SYLVANUS THOMAS. Boston, Nov. 21, 1830.

SINGING BOOKS.

P. SHELTON has for sale by the dozen or single, at Publishers' prices, Bridgewater Collection, Stoughton do. (new, and much improved,) Temple Harmony, Handel and Hayden Collection, Hallowell do. Wesleyan Harmony. (Near door to the Bank.) Gardiner, November 4, 1830.

DAVID H. MIRICK, M. D.

Surgeon and Physician. WOULD respectfully give notice, that he has opened an office in the brick block nearly opposite the Hotel, where he will attend to all calls in the different departments of his profession. Gardiner, Oct. 20th, 1830. 43-44

JUST received by E. COFFIN, a good assortment of Seal Skin Nutra and Fur

